and believe things to exist. In other words, it is only in
knowledge, in consciousness, and in this sense, in a knowing,
conscious being, that we can know, think and believe things
to exist. Now, knowledge or consciousness constitutes
the very nature, the very essence, as it were, of a knowing
being, a mind or spirit. If it be true, therefore, that things
exist only in relation to mind, the same truth may be stated
in the form—(Things exist in mind of spirit/ The ' *in
relation to*) bears the same sense as the ' *in* \ We find,
therefore, this latter form of the truth- preferred almost
everywhere in Vedantic works. Our philosophers saw the
truth of Idealism—the relativity of subject and object,
mind and matter, as much as Western thinkers, and stated
it clearly, if somewhat crudely. Idealistic expressions are
scattered throughout the *UpanisJzads^* Only two or three
will be quoted hereunder. The *Aitareya Upanishad,* for
example, after enumerating the principal classes of objects,
animate and inanimate, says :—" All these are led by Reason
and rest in Reason; the world is led by Reason and Reason
is its support. Reason is Brahman." (III. 3) The *Prasna*
prefaces an enumeration of things with the

statement:—

sc As, my dear, birds take shelter in a tree for rest, so all
that rests in the Supreme Self." (II. 7) The *Katha* says :—

{c This Person, who wakes while all persons sleep, making one
desirable object after another, that alone is bright, that alone
is Brahman, that verily is called the Immortal. In it rest all
the worlds, and none go beyond it. This is that." (V. 8.)

The question now is, what sort of Idealism is it that
the Vedanta teaches ? Idealism is of three kinds. Subjective,
Objective and Absolute. To say that objects exist in re-
lation to individual minds only, is subjective Idealism. To
5ay, for instance, that the paper before us is an aggregate
or series of sensations in our mind and nothing more, is to
speak like a Subjective Idealist. To say that these sensations
are produced .by the Divine Mind, which i^ outside our mind